DOCUMENT RESUME

ED 186 569 UD 020 601

TITLE Religious Observance by Muslim Employees: A Framework for Discussion.
INSTITUTION Commission for Racial Equality, London (England).
PUB DATE Mar 80
NOTE 16p.

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Beliefs; *Change Strategies; *Employer Employee Relationship; *Employment Practices; Employment Problems; Foreign Countries; *Islamic Culture; Minority Groups; *Religious Conflict; Religious Cultural Groups; *Religious Discrimination; *Religious Factors; Work Environment
IDENTIFIERS Great Britain; *Muslims

ABSTRACT

This paper discusses the relationship between the religious practices of Muslim employees and the requirements of the workplace. It is designed to provide information on the norms of Islam and the difficulties involved in its workplace practice, and to propose suggestions for resolving these difficulties that can form the basis for discussion and implementation in particular cases. The religious requirements of Islam as well as the timing of religious practice are discussed. The authors propose that the main causes of difficulty for Muslim employees appear to be the following: (1) employers' and employees' misunderstandings of the content of Islam, (2) employers' fears that production will be jeopardized by allowing a part of the workforce to take time off to follow religious practices, (3) the absence of joint discussion and agreement on company policies regarding the performance of religious duties, (4) fears of Muslim employees that their rights are not adequately respected, and (5) fears of non-Muslim employees that catering to the religious needs of Muslims results in favoritism. The authors suggest that employers provide facilities which would allow Muslim employees to fulfill religious requirements with as little interference with work as possible. It is also suggested that employers reach agreements to provide time off for compulsory prayer during Id Al Adha. (MK)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

MAY 9 -

RELIGIOUS OBSERVANCE BY MUSLIM EMPLOYEES – A framework for discussion

COMMISSION FOR RACIAL EQUALITY

ED186569

U S DEPARTMENT OF HEALTH EDUCATION & WELFARE NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
L. Morrison
Commission for Racial Equality
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

UD 020601

2

discussion paper

COMMISSION FOR RACIAL EQUALITY

The Commission for Racial Equality was set up by the Race Relations Act, 1976 with the duties of:

(a) working towards the elimination of discrimination;

(b) promoting equality of opportunity and good relations between persons of different racial groups generally; and

(c) keeping under review the working of the Act, and, when required by the Secretary of State or when it otherwise thinks it necessary, to draw up and submit to the Secretary of State proposals for amending it.

Members

Mr David Lane	Chairman
Mr Clifton Robinson	Deputy Chairman, full-time
Mr Bashir Maan	Deputy Chairman, part-time
Mr Pranlal Sheth	Deputy Chairman, part-time
Mrs Juliet Cheetham	Mr Dilbagh Singh Mavi
Mr Frank Cummins	Mr William Morris
Mr W.H. Keys	Mr R.J. Ramsey
Mrs. Anowara Jahan	Miss G.M. Rickus
Mr Courtney Laws	Mr Alan Wilson
Mr Malcolm Lee	

Senior Staff

Chief Executive	Mr Peter Tucker
Director, Equal Opportunities Division	Dr Peter Sanders
Director, Community Affairs and Liaison Division	Mr Charles Boxer
Director, Legal and General Services Division	Mr Suhail Ibne Aziz

For further information about the Commission contact:

The Information Department
Commission for Racial Equality
Elliot House
10-12 Allington Street
London SW1E 5EH
Tel: 01-828 7022

Regional Offices

Birmingham

Daimler House
33 Paradise Circus
Queensway
Birmingham B1 2BJ
Tel: 021-643 8281
021-643 0690
021-643 7525/6

Manchester

Maybrook House
5th Floor
40 Blackfriars Street
Manchester M3 2EG
Tel: 061-831 7782-8

Leicester

Haymarket House, 4th Floor
Haymarket Shopping Centre
Leicester LE1 3YG
Tel: 0533-57852

Leeds

133 The Headrow
Leeds LS1 5QX
Tel: 0532-34413/4

RELIGIOUS OBSERVANCE BY MUSLIM EMPLOYEES

A FRAMEWORK FOR DISCUSSION

Commission for Racial Equality
Elliot House
10-12 Allington Street
London, SW1E 5EH

Telephone: 01-828 7022

March 1980

DISCUSSION PAPER

RELIGIOUS OBSERVANCE BY MUSLIM EMPLOYEES - A FRAMEWORK FOR DISCUSSION

1. INTRODUCTION

1.1 This paper discusses the relationship between the religious practices of Muslim employees and the requirements of the workplace. It is designed to provide information on the norms of Islam and the difficulties involved in its workplace practice, and to put forward suggestions for resolving these difficulties which can form the basis for discussion and implementation in particular cases. We are aware that harmonious arrangements exist in many companies: our suggestions are intended for use in those undertakings where solutions are required, with an emphasis on those industries and geographical areas where Muslims are concentrated.

1.2 It should be stressed that the paper does not attempt to strictly define either the obligations of employers or the rights of employees but to give guidance on the development of a voluntary system of discussion and agreement which would take into account the interests of all parties, and all factors such as the relative composition of the workforce.

1.3 It should also be stressed that in suggesting a framework for discussion we are aware that not all the solutions we outline may be practical or appropriate in some industries, such as those with continuous production processes, and in some establishments because of their size, layout or rota systems. Nevertheless, employers are asked to give serious consideration to the suggestions contained in the paper against the background of their individual circumstances.

1.4 We have concentrated our guidance on the Muslim religion but a number of the suggestions can be applied equally to other religious groups. For example, flexibility over public holiday dates to accommodate the religious festival dates of Islam is also applicable to the religious holidays of Hindus and Sikhs and to Judaism and other religions. Information on the religious beliefs and practices of other ethnic minority groups is available on request from the CRE.

1.5 Current Practice

In the United Kingdom, as in other countries, the standard working week and provision for public holidays have been influenced to a certain extent by the traditions and religious needs of the majority culture. The provision of Sunday as a rest day, and Christmas, Easter and Whitsuntide as public holidays is clearly linked to the importance which the religion gives to these days. Although many people of Christian descent do not now follow the religion in terms of regular Church attendance or other observance, and a number of the religious holiday dates have been renamed (e.g. Whit Monday), the traditional system remains and allows devout Christians to follow their religion without conflict with the demands of employment.

(This does not apply so simply in the case of industries which demand continuous production methods, although flexible rotas, shift changing etc., generally allow the relatively infrequent obligations of the devout Christians to be accommodated).

1.6 The practice of Islam has not long been established in this country, and until very recently the customs and traditions of the workplace have not been affected by it. This may account for the belief that its demands are less easily accommodated in the established practice of our industrial society.

1.7 The problem appears to be two-fold. On the one hand, some employers do not understand Islamic requirements and hesitate to consider whether traditional industrial relations practices can reasonably be adapted to the needs of Muslim employees. On the other hand, many Muslim employees do not appear to appreciate fully the comprehensive and flexible nature of their religion. There is therefore room for a flexible approach from both parties, and a commitment to examine and discuss the issues will be an important factor in reaching mutually accepted decisions. In the ensuing pages we seek to clarify some of the major issues and to describe possible solutions for those with continuing problems.

2. RELIGIOUS REQUIREMENTS

2.1 The faith of Islam enjoins upon its adherents the following duties :-

(1) Declaration of Faith (Kalima) - the recitation of the declaration of belief in the Oneness of God and the prophethood of Muhammad;

(2) Prayer (Salat) - the compulsory practice of five daily prayers;

(3) Fasting (Saum) - the observation of the fast during the month of Ramadan;

(4) Charity (Zakat) - the annual distribution of a percentage of the value of one's possessions to the deserving poor or other charitable causes;

(5) Pilgrimage (Hajj) - the performance of the pilgrimage to the holy places of Mecca once in a lifetime.

2.2 Islam asserts that it is a complete and perfect code of laws and practices touching all aspects of human behaviour, universally and permanently applicable to all known conditions of human existence. Because of its all-embracing nature, therefore, Islam allows even the fervent practitioner to participate in normal daily activity without seriously jeopardising livelihood or piety. The establishment of this balance between religious requirements and the demands of material existence is incumbent upon every Muslim.

2.3 The duties of the Muslim, with the exception of the cardinal article of faith, can generally be divided into obligatory (fard), recommended (sunnat) and optional (nafil) practices, the judgement being left to the individual practitioner. In addition, these practices are preceded and accompanied by certain fulfilling exercises, e.g. ablutions before prayer (the absence of which frequently renders them void), and in certain instances these can be as important for workplace behaviour as the practices themselves. Together they form the cultural mould in which the Muslim is set.

2.4 In dietary habits, dress, family life and social behaviour, the good Muslim attempts to follow the recommended virtues. With the possible exception of dietary matters, these are unlikely to cause any difficulties in the workplace. Muslims are prohibited from consuming the products of the pig, while the animals that are permitted must be slaughtered in a prescribed (halal) manner. This closely resembles the Jewish Kosher process, and Kosher meat may be consumed where it would be impracticable to do otherwise.

3. THE TIMING OF RELIGIOUS PRACTICE

3.1 PRAYER (Salat) - The Holy Quran as well as those Traditions (Hadith) attributed to the Holy Prophet all testify to the crucial importance of daily prayer to Muslims. It makes them steadfast in their faith, separates them from non-believers, protects and guides them, and fosters a sense of commonweal between them and fellow worshippers throughout the world.

3.2 Although individual worship is possible, congregational prayer is preferable, Although it can be offered in any clean place, a specially prepared area is preferable, and best of all is an established mosque. With the exception of the compulsory communal prayer on Fridays, however, it is acceptable for individuals to worship separately or in groups and in places other than mosques.

3.3 There are five obligatory prayers.

Dawn (Fajr) - to be said at any time between the first light of dawn and sunrise, generally a period of about one hour.

Early Afternoon (Zuhr) - to be said at any time between immediately after midday and mid-afternoon. On Fridays this prayer is replaced by the compulsory communal prayer - jumua.

Late Afternoon (Asr) - to be said at any time between mid-afternoon and the beginning of dusk, although it is preferable to say it in the earlier part of this period.

Sunset (Maghrib) - to be said during the period of dusk, but preferably just after sunset.

Night (Isha) - to be said at any time after nightfall and before dawn but most recommended before midnight.

3.4 The times for prayers (as well as for most religious festivals) are usually published well in advance by various religious bodies throughout the U.K., often at the beginning of the calendar year, and it is therefore possible for plans to be made to minimise disruption. Some problems, however, occur with respect to the dates of festivals and these will be considered subsequently.

3.5 All prayers have to be preceded by observation of an intention to pray (often silently testified to - the niyyat) and require a state of physical cleanliness which may often necessitate a ritual ablution - wudu (washing of face, hands, forearms and feet) or ghusl (shower or bath) - which requires clean running water. The wudu or simple ablution requires about five minutes assuming adequate washing facilities for the numbers of worshippers concerned. The average times for the combined compulsory and recommended elements of the various prayers are ten minutes for Fajr, fifteen minutes for Asr or Maghrib, and twenty minutes for Zuhr or Isha. These times would obtain where prayers are held communally, that is, where all the workers concerned are able to pray together. When, however, for practical reasons, such joint worship is difficult, the overall period for prayer and washing would need to be extended. Another factor to be considered in allowing time is the distance of the prayer room from the place of work.

3.6 In short, therefore, Islamic prayer is simple in performance, and given goodwill and understanding on all sides can be adapted to the demands of many differing workplaces and work regimes.

3.7 THE FRIDAY COMMUNAL PRAYER - JUMUA

Muslims are enjoined to attend the midday prayer on Fridays in a communal setting, preferably in an established mosque. This is a compulsory requirement for which, however, there are certain concessions.

For instance, Jumua can be offered in a suitable room at the workplace, although it must be a congregation. If a Muslim unavoidably misses this prayer, he or she is allowed to offer alternatively the Zuhr prayer as an individual.

3.8 Although in Muslim countries Friday has become similar to the Christian Sunday, there appears to be no notion in Islam of a Sabbath so that to take the entire day or afternoon as a holiday is not a religious requirement. However, the Jumua prayer is longer than Zuhri lasting about 45 minutes it contains two sermons from a recognised leader of the congregation and is often an occasion for the exchange of fraternal greetings. Again, the overall time required for this prayer would vary depending on the distance of the prayer room or mosque from the place of work.

3.9 RAMADAN - Fasting (Saum)

Every Muslim adult is required to observe the fast of Ramadan, which commemorates the revelation of Al-Quran to the Prophet Muhammad by the Angel Jibril (Gabriel), by abstaining from food, drink and sexual intercourse from dawn to sunset for one lunar month. In addition, practitioners are strongly encouraged to perform the taraweeh prayers each night during Ramadan. In any event, whether at taraweeh prayers or by private reading or recitation - this is a matter of dispute among Muslims - the practitioner is strongly recommended to complete the reading of the Quran during this period. If this requirement is performed after the night prayer then Salat ut-taraweeh would last generally a minimum of one hour and can impose an additional rigour upon the fasting Muslim.

3.10 The practice of month long fasting can impose severe physical constraints on some individuals particularly as the length of the fasting day can total over 16 hours in the temperate climate. The Islamic calendar is lunar and so all its festivals move forward by ten days each Christian year. The beginning and end of the fast are determined by visual sighting of the New Moon. However, modern astronomical knowledge makes it possible to know well in advance the probable time of Ramadan, its festivals and those other seminal dates in the Islamic calendar.

3.11 Advance information is obtainable from calendars* published by various Islamic institutions in the United Kingdom. However, there are two provisos here. First, because of different national allegiances, these predictions have tended to differ by a margin of one day. And, furthermore, in obedience to the dictates of the religion, the celebration of any festival is always ultimately conditional upon the actual visibility of the moon. Again, however, this tends to be within a margin of one day from the published date. Recent discussions between the major Muslim organisations in the UK are expected to considerably reduce the chance of different predictions from 1980 onwards and approximately one month's notice of the Id festival should be available to employers.

3.12 To all Muslims, whether they have fasted or not, the festival of Id al Fitr at the end of the fast is the most important in the religious calendar, and may be compared with the Christian Christmas or Easter.

* The Islamic Cultural Centre in London provides advance information in calender form of the Ramadan period. (146 Park Road, London NW8; 01-724 3363/7

Although there are no religious stipulations that the day should be a holiday as such, it is accepted that it must be an occasion of great celebration. The observation of Id al Fitr begins with the compulsory communal prayer held in the mosque or any suitable communal setting. It is a great social occasion. The prayer generally lasts for about 30 minutes, but the total time involved may be longer if a journey to the mosque is involved.

3.13 Id Al Adha

The other major festival in the Islamic calendar - Id Al Adha - the festival of the sacrifice, to commemorate the ritual slaughter of the Prophet Ibrahim (Abraham) of a lamb in the place of his son, also imposes upon the Muslim a requirement to attend communal prayers in the mosque. This festival occurs in the tenth month of the Islamic calendar and, like the other festivals, is predictable well in advance although there is the same uncertainty over precise dates and the actual visibility of the moon.

3.14 HAJJ - the Pilgrimage to the holy places at Mecca

Once during his or her lifetime the Muslim is required to perform the Hajj during the permitted month of pilgrimage. This, however, while a compulsory requirement, is conditional upon the pilgrim being able to afford the journey.

4. MAIN ISSUES FOR LOCAL DISCUSSION

4.1 In many work places Muslim employees have found difficulty in reconciling their religious needs with production requirements. In some cases, they have opted for particular job grades and shift patterns which they feel impose fewer constraints on their religious practice. In others, feeling aggrieved and believing that management is insensitive, they have unilaterally taken certain privileges, for example, time off for festivals and visits to the mosques. At the same time, attempts by management to accommodate Islamic practices may appear to other employees to be favouritism to Muslim workers.

4.2 Decisions on the accommodation of religious commitments clearly need to be sensitive both to the attitudes and interests of all employees and to the demands of production. Agreement on the facilities to be provided will in general be best reached as a result of discussions between employers or managers and representatives of Muslim or non-Muslim employees, including trade unions where appropriate. Once decided, the policy should be clearly presented so as to minimise the area of doubt and misinterpretation by any party. The advice of religious organisations and community relations officers should also be considered. This should be an on-going process, helping to smooth potential grievances. Information on the norms of the religion as outlined could prove to be especially useful to all parties.

4.3 The main causes of difficulty appear to be as follows :-

a) Misunderstanding by employers and employees (both Muslim and non-Muslim) of the contents of the religion, particularly with respect to the division between its compulsory, recommended and optional elements, and the scope for practical application.

It is suggested that wherever necessary, adequate information be given to all concerned on the norms of the religion as outlined in paragraphs 3.1 to 3.14, and their practical application made clear. In this task the assistance of local religious leaders is important. Their identity and addresses are generally available from local community relations councils as well as resident Muslim employees.

b) The fear of employers that production could be jeopardised by allowing a proportion of the workforce to take time off to follow certain religious practices.

It is recognised that time off for religious observance will be more easily accommodated in some production processes and work schedules than others. Careful examination and discussion of work timing should however reveal some flexibility in the most rigid schedules which combined with the flexibility of prayer times outlined in paragraph 3.3 would allow provision to be made. It is suggested that as far as possible time off should coincide with breaks for other purposes, for example, break or meal times. Similarly, in workplaces which can accommodate some flexibility, Muslim employees could forego meal breaks during Ramadan, and use the time gained for celebrating the end of the fast.

c) The absence of joint discussions and provisions in agreed company policies respecting the performance of religious duties.

It is suggested that facilities for religious observance should be a matter for discussion and agreement between both management and trade unions, where appropriate. Where the employees concerned are unorganised then employee representatives should be encouraged to participate in these discussions. This is the practice in many firms even where trade unions are established. See Appendix.

d) The fears and anxieties of employees :

i) of non-Muslim employees that catering to the needs of Muslim employees entails favouritism and could result in loss of earnings, and

ii) of Muslim employees that their rights as religious minorities are not being adequately respected.

4.4 SUGGESTED SOLUTIONS

It is suggested that where practical* employers should seek to provide facilities on the premises for ablutions and prayers so that Muslim employees may meet the requirements of their religion with as little interference as possible with their work. In some cases, for example, it may be possible to provide adequate prayer facilities close to the point of work, and where this can be done considerable time can be saved, particularly if the room is large enough to accommodate all the Muslim employees at one time. Similarly, for communal prayers, at Jumua on Fridays and on the Id days, a larger room would be useful. (The practices of two employers are outlined in the Appendix).

4.5 It is also suggested that wherever possible, agreements be reached (with the help of religious organisations and other interested parties if necessary) to provide time off for compulsory prayer at the mosque or prayer room on the Id days. In suitable circumstances the entire day may be made available, whether as unpaid leave or in lieu of public or annual holidays. (It is recognised that certain difficulties may arise here, for instance, in industries with continuous production processes).

Alternatively for Id, it may be possible to organise a rota whereby workers who obtained the privilege in one year would relinquish it in the subsequent year in favour of those omitted on the previous occasion. Where Muslim workers have forfeited holidays to obtain concessionary days off the question of whether these should be paid at regular rates of pay for the work would need to be considered. Certain employees may not need re-arranged provision, for example, night shift workers. These issues are all appropriate for joint discussion.

---

* the size and layout of a plant's premises would clearly be relevant here.

4.6 Arrangement for time off for celebration of the Id festival will depend in part on the date of the festival. Here it is impossible to reconcile, on the one hand, the desire of the employer to have a clear advance warning of the date and, on the other hand, the obligation of the Muslim to commence the Id only after confirmed sighting of the moon. Fortunately, the area of uncertainty is quite small - generally a choice of two days, predictable well in advance, so that once all other considerations have been satisfactorily attended to, for example, the number of workers entitled to time off and its extent, and the location of prayer practice, this uncertainty may not be excessively disruptive. (See paragraph 3.11).

4.7 CONCLUSION

It is our view that there is much benefit to be derived from an early appreciation of potential areas of difficulty concerning religious practice. If satisfactory arrangements are not made for accommodating the religious needs of employees, as far as is practicable, resentment and grievances can result. If such resentment is forestalled then harmonious employee relations and smooth production are more easily assured. This is the main concern of those involved in the question of religious observance at the workplace and there is no reason to believe that management initiative cannot achieve such a result.

5. EMPLOYEES FROM OTHER RELIGIOUS GROUPS

Whilst the contents of this guidance paper have emphasised the question of religious observance by Muslim employees, the other religions practised by ethnic minority groups in this country also include times of devotion or festival days of comparable importance, for example, to Christmas or Easter.

The principle for accommodating the need for time off on such occasions is no different from that discussed in detail in the main body of the paper. Where the circumstances of the workforce and of employers require this, steps may be taken to reach agreement, wherever possible, through careful discussion on arrangements which will be acceptable to both employer and employee and which will seek to reconcile employees' religious or cultural needs with the demands of the production process.

APPENDIX

RECENT PRACTICE IN TWO FIRMS

These examples are drawn from two manufacturing firms in Lancashire and show how discussions with the relevant parties have enabled different solutions to be tested. While practice in both firms covers almost the entire area of Muslim religious requirements as they affect the workplace, they both pay particular attention to the observation by Muslim employees of the Friday Jumua prayer and the month of Ramadan, especially its concluding festival Id Al Fitr. In both cases, current concern stems from prior unsatisfactory relationships and arrangements and policy is evolving based on the experience of previous years. Both employers have canvassed the opinion of their Muslim and other employees about the working of these new arrangements and report that they have received a positive response.

Company A

In this firm most of the Muslim workers are concentrated in the night shift. Here, the industrial relations staff reported that until recently they experienced no particular problem until one zealot sought to practice his prayers in conditions which were regarded as contrary to the observation of the demands of the Health and Safety Acts.

The company states that it affords facilities for prayers some distance away from the works areas and adopts a flexible attitude to the matter of time off for prayer. That is, it is prepared to respond to requests for leave to pray but needs to keep production going. Day shift workers have been granted permission to leave the premises for Friday prayer in response to a request voiced through the relevant foreman.

During Ramadan 1977, an attempt was made to take a different view. In this process discussions were held with contacts made through the local Community Relations Council, some employees who were prominent in the local mosque and one Asian shop steward who voiced requests for time off. The result was an agreement between the Production Department and the night shift workers concerned where, for the Id festival, a stipulated number of workers were allowed to synchronize their normal leave entitlement with the celebration of the end of the fast. It is envisaged that this number would be expanded in future given the success of the experiment. (At the time of discussion, this company employed around 2,500 workers and approximately 25% of night shift workers were Pakistani).

Company B

This firm is similar to Company A in terms of the concentration of affected workers on the night shift and the placing of emphasis on the Ramadan - Id al Fitr period. Additionally, however, there was concern over the extent of factional differences within the Muslim workforce and the expressed disaffection of other workers over certain concessions.

In 1977, for Ramadan, the firm made available adequate prayer and washing facilities for salut ut taraweeh practice. These concessions followed requests from night shift workers and discussions with Muslim leaders and other local bodies. Muslim employees on the night shift were accorded 55 minutes of unpaid time off for prayer and the times for starting work were accordingly delayed and staggered as the days declined in length. In addition, the affected employees agreed to work through the evening break in order to offset lost production. The firm also conceded to employees the option of attending the local mosque but informed them of the risk of their late arrival at work if they so chose. These provisions as well as those for the celebration of Id al Fitr, were first discussed with shop stewards and published for general information.

For Id al Fitr, the firm agreed that a total of 40 employees would be allowed about 2½ hours off to attend mosque (although some used the prayer room) for the compulsory prayers and they were required to report back to work thereafter. This time was considered as unpaid leave and the loss of production was minimised since all employees did not go at the same time. (At the time of discussion, this company employed 477 workers, 67 of which were Muslim and 59 Hindu).

Comments

Both outlines of practice above stress observance of Ramadan and Id al Fitr, with little emphasis on daily practice. This may be due to the tendency for the affected workers to be concentrated on the night shift, a period which, with the exception of the long summer days, is relatively devoid of obligatory prayer requirements. This, indeed, has been suggested by some workers as a major reason for the concentration of many Muslims in the night shift pattern.

Company B appears to have achieved an acceptable balance of emphasis on the sites for prayers - taraweeh in the prayer room and Id al Fitr at the mosque, although alternative locations were made available in both cases. Neither company appears to have had any significant difficulty over the precise timing of the Id festival.

Finally, it is useful to compare practice in Company A, where a day off was allowed for Id but prayer times during Ramadan were not given any separate provision, with Company B, where prayer times during this period were catered for but a day's leave for Id was not allowed. The Company notice respecting that festival specifically stated that time off was granted for prayer only. This resulted in some workers unilaterally taking the day off (in some cases two days), a practice which had also occurred previously. On this occasion, it necessitated the issuing of warning notices.

SELECTED CRE PUBLICATIONS

.....	**EDUCATIONAL NEEDS OF CHILDREN FROM MINORITY GROUPS:** Reference Series No. 1 (Reprint)	50p
.....	**THE EDUCATION OF ETHNIC MINORITY CHILDREN**	80p
.....	**IN SERVICE EDUCATION OF TEACHERS IN MULTI-RACIAL AREAS:** An Evaluation of Current Practice	60p
.....	**A SECOND CHANCE:** Further Education in Multi-Racial Areas.	£1.35
.....	**MEETING THEIR NEEDS:** An Account of Language Tuition Schemes for Ethnic Minority Women	80p
.....	**DON'T RUSH ME:** The Comic-Strip, Sex Education and a Multi-Racial Society — by Sarah Curtis	35p
.....	**THE EMPLOYMENT OF NON-ENGLISH SPEAKING WORKERS:** What Industry Must Do: Ref. Series No. 2	50p
.....	**WORLD RELIGIONS:** A Handbook for Teachers	£1.50
.....	**HOME TUTOR KITS** (Reprint)	75p
.....	**HOUSING IN MULTI-RACIAL AREAS:** A Report of a Working Party of Housing Directors	60p
.....	**HOUSING CHOICE AND ETHNIC CONCENTRATION:** An Attitude Study	90p
.....	**ETHNIC MINORITIES IN THE INNER CITY:** The Ethnic Dimension in Urban Deprivation in England — by Crispin Cross	£1.80
.....	**FUND RAISING:** A Handbook for Minority Groups	£1.50
.....	**URBAN DEPRIVATION, RACIAL INEQUALITY AND SOCIAL POLICY:** A Report: Reference Series No. 13 (HMSO	£1.75
.....	**ASPECTS OF MENTAL HEALTH IN A MULTI-CULTURAL SOCIETY:** Reference Series No. 10.	60p
.....	**CARING FOR UNDER-FIVES IN A MULTI-RACIAL SOCIETY**	60p
.....	**FOSTERING BLACK CHILDREN:** Reference Series No. 6	30p
.....	**MULTI-RACIAL BRITAIN:** Social Services Response	£1.00
.....	**WHO MINDS?:** A Study of Working Mothers and Childminding in Ethnic Minority Communities	75p
.....	**ONE YEAR ON:** A Report on the Resettlement of the Refugees from Uganda in Britain: Reference Series No. 4	75p
.....	**REFUGE OR HOME?:** A Policy Statement on the Resettlement of Refugees: Reference Series No. 7	75p
.....	**FIVE VIEWS OF MULTI-RACIAL BRITAIN:** Talks on Race Relations Broadcast by BBC TV	£1.00
.....	**BETWEEN TWO CULTURES:** A Study in Relationship between Generations in the Asian Community in Britain — by Muhammad Anwar, Reference Series No. 12	£1.00
.....	**THE ARTS BRITAIN IGNORES:** The Arts of Ethnic Minorities in Britain — by Naseem Khan	£1.50
.....	**DOCTORS FROM OVERSEAS:** A Case for Consultation: Reference Series No. 9	50p
.....	**MUSLIM BURIALS:** A Policy Paper (Reprint)	25p
.....	**AS THEY SEE IT:** A Race Relations Study of Three Areas From a Black View-point — by Lionel Morrison: Ref. Series No. 11.	£1.25
.....	**SEEN BUT NOT SERVED:** Black Youth and the Youth Service	50p
.....	**CITIZENSHIP OF THE UNITED KINGDOM AND COLONIES:** What Registration Means to You (Rev. Edition)	(out of print)
.....	**WHO TUNES INTO WHAT?:** A Report on Ethnic Minority Broadcasting — by Muhammad Anwar	£1.20
.....	**THE ELDERS IN ETHNIC MINORITIES:** Edited by Frank Glendenning	£1.00
.....	**ANTE-NATAL LANGUAGE KIT:** To Teach English for Pregnancy — by Judity Nesbit	£1.00
.....	**RACE RELATIONS IN BRITAIN:** A Register of Current Research.	75p
.....	**VOTES AND POLICIES:** Ethnic Minorities and the General Election, 1979	£1.50
.....	**BEYOND UNDERACHIEVEMENT:** Case Studies of English, West Indian and Asian School-Leavers at Sixteen Plus — by Dr Geoffrey Driver	£1.00

FREE PUBLICATIONS

..... **ETHNIC MINORITIES IN BRITAIN:** Statistical Background

..... **EQUAL OPPORTUNITY IN EMPLOYMENT:** A Guide for Employers

..... **MONITORING AN EQUAL OPPORTUNITY POLICY:** A Guide to Employers

..... **CRE EVIDENCE AND RECOMMENDATIONS TO THE ROYAL COMMISSION ON CRIMINAL PROCEDURE**

..... **RACIAL DISCRIMINATION:** A Guide to the Race Relations Act, 1976 (Prepared by the Home Office)

..... **LOOKING FOR WORK:** Black and White School-Leavers in Lewisham

..... **A PROJECT ON RACE RELATIONS**

..... **BRICK LANE AND BEYOND:** An Enquiry into Racial Strife and Violence in Tower Hamlets

..... **BROADCASTING IN A MULTI-RACIAL SOCIETY:** CRE Response to the White Paper on Broadcasting. Occasional Paper No. 6

..... **WORKPLACE CONTROLS:** Does Britain Really Need Them? Occasional Paper No. 7

..... **THE ARTS OF ETHNIC MINORITIES:** A Role for the CRE

PERIODICALS

.....	**NEW COMMUNITY** — Quarterly	£2.50 per copy	Annual Subscription: Individuals	£6.00
	(Index to volumes 1, 2, 3, 4, 5 & 6 @ 50p each)		Institutions	£8.00
.....	**NEW EQUALS** — Bi-monthly			Free
.....	**EDUCATION JOURNAL** — Quarterly			Free
.....	**EMPLOYMENT REPORT** — Quarterly			Free